582 be straight exchange. They must have one inter-
583 mediate move because of the mother's brother's
614 daughter marriage. He sees this clearly, and says that if one could marry a father's sister's daughter they could have a straight exchange. He says that they do this in Tandjung Bunga. Vatter[1] says this is not so. If they do not want to give the tusks or they do not have them, they can work out the bride price in a deal with two other sib groupings so that A will give a girl to B, B a girl to C, and C a girl to A. Thus no tusks are needed, but they act as though the tusks had actually made the rounds. It is all done in their heads. They must plan this, as not every combination will bring the exchange back to the original sib grouping in three moves. Of course, a more complicated deal can be made with many moves leading the fictitious tusks around and a girl back to the group that starts the whole thing.

836 The premarital sex relations with the arrange-
583 ment that leads to marriage which Vatter[1] calls penara is properly called penaga(ng). The guru prefers to call it bride-service, but it is not so according to Vatter[1].

The guru says there are three kinds of marriage here: capture, service (or premarital sex relations leading to marriage), and payment. He calls the last the respectable type. It requires tusks, either real or according to bookkeeping.

192 Vatter[1] makes a bad error on page 83. Kelen
H4 does not mean "heaven," but only foot. The word for heaven, on which he was confused, is klng, with almost no vowels.

782 Prayer is not carried out by the Marang. The
788 word marang means to pray, and this has led to
614 the confusion that the ritual prayers at the animal killing were always done by the Suku Marang. The latter merely hands the betel around. The oldest man who is an expert, from whatever

[1][See bibliography, cat.113--Analyst]